THE

CRISIS.

NUMBER XCI. *To be continued every Saturday,*

SATURDAY, October 12, 1776, Price Two-pence Half-penny.

An EXTRACT from the Freeholder's Political Catechism, *written by the late* Earl of Bath, *containing a short but judicious Summary of the Duty, as well as Rights, of every Engliſh Freeholder.*

[Concluded from our laſt.]

WHAT are the Duties of your ſtation?

A. To endeavour, as far as I am able, to preſerve the public tranquility; and, as I am a freeholder, to give my vote for the candidate whom I judge moſt worthy to ſerve and benefit his country; for if for any partial motive I ſhould give my vote to one unworthy, I ſhould think myſelf juſtly chargeable with his guilt.

Q. Thoſe

Q. Thou haſt perhaps but one vote of five hundred, and the member perhaps one of five hundred more; then your ſhare of the guilt is but ſmall?

A. As he, who aſſiſts at a murder, is guilty of murder, ſo he who acts the loweſt part in the enſlaving his country, is guilty of a much greater crime than murder.

Q. Is enſlaving one's countty a greater crime than murder?

A. Yes; inaſmuch as the murder of human nature is a greater crime than the murder of a human creature: or as he who debaſeth and rondereth miſerable the race of mankiud, is more wicked than he who cutteth off an individuai.

Q. Why is enſlaving mankind murdering human nature?

A. Becauſe mankind in the ſtate of ſlavery and freedom is a different ſort of creatue; for proof of this I have read what the Greeks were of old, and what they are now, in a ſtate of ſlavery.

Q. What is become of the heroes, philoſophers, orators, aud free citizens of Greece?

A. They are now ſlaves to the Great Turk.

Q. What is become of the Scipio's and Cato's of Rome?

A. They ſing now on the Engliſh ſtage.

Q. Does not the tranquility occaſiuned by abſolute monarchy, make the country thrive?

A. Peace and plenty are not the genuine fruits of abſolute monarchy; for abſolute monarchies are more ſubject to convulſions than free governments, and ſlavery turneth the fruitful plains into a deſart: whereas liberty, like the dew from Heaven, fructifieth the barren mountains. This I have learned from travellers who have viſited countties in botn conditions: therefore, as I ſaid before,

fore, as I obſerved before, I ſhould reckon myſelf guilty of the greateſt crime human nature is capable of, if I were any ways acceſſary to the enſlaving my country. Though I have but one vote, many units make a number; and if every elector ſhould reaſon after the ſame manner, tha: he has but one, what muſt become of the whole? A law of great conſequence, and the election of the member who voreth for that law, may be both carried by one vote. Great, and important ſervices for the liberties of their country have been done by ordinary men. I have read that the inſtitution of the Tribunes of Rome, was owing to a word ſpoke in ſeaſon by a commeu man.

Q. Is it not lawful then to take a bribe from a perſon otherwiſe worthy to ſerve his country?

A. No more than for a judge to take a bribe for a juſt ſentence; is it any more lawful to corrupt, than to commit evil that good may come of it? Corruption converts a good action into wickedeſs. Bribery of all ſorts is contrary to the law of God; it is a heinous ſin, often puniſhed with the ſevereſt judgmenss; it involves in it the ſin of perjury, as the law ſtands now, and is, beſides, the greateſt folly and madneſs.

Q. How is it contrary to the law of God?

A. The law of God ſaith expreſſlly, "Thou ſhalt not wreſt judgment: Thou ſhalt not take a gift." If it is a ſin in a judge, it is much more in a law-giver, or an elector, becauſe the mi chiefs occaſioned by the firſt, reach only to individuals; that of the laſt may affect the whole nation, ard even generations to come. The Pialmiſt deſcribing the wicked, ſaith, "His right hand is full of bribes." The prophet deſcribing the righteous, tells us, "He ſhaketh his hands at a bribe?" The leproſy adheted to Gehazi, (the ſervant of Eliſha) and his houſe for ever, for taking a bribe from Naaman,

Naaman, a rich miniſter of a great prince. Therefore he that taketh a bribe, may juſtly expect what is threatened in holy writ, "He ſhall nor proſper in his way, neither ſhall his ſubſtance continue; his ſilver and gold ſhall not be able to deliver him in the day of the wrath of the Lord."

What thinkeſt thou of thoſe who are bribed by gluttony and drunkenneſs?

A. That they are viler than Eſau, who ſold his birtg-right for a meſs of pottage.

Q. Why is taking a bribe folly or madneſs?

A. A. Becauſe I muſt refund ten-fold in taxes of what I take in elections; and the member who bought me, has a fair pretence to ſell me; nor can I, in ſuch caſe, have any juſt cauſe of complaint.

Q. Is not the juſtice of a king ſufficieut ſecurity for the liberty of a people.

A. The people ought to have more ſecurity, for all that is valuble in the world, than the will of a mortal and fallible man. A king of Britain may make as many peers, and ſuch as he pleaſeth; therefore the laſt rnd beſt ſecurity for the liberties of the people is a houſe of commons, genuine and independent.

Q. What meaneſt thou by a genuine houſe of commons?

A. One that is the lawful iſſue of the people, and no baſtard?

Q. How is a baſtard houſe of commons produced?

A. When the people, by terror, corruption, or other indirect means, chuſe ſuch as they otherwiſe would not chuſe; when ſuch as are fairly choſen are not returned, when ſuch as are returned are turned out by partial votes, and others, not fairly choſen, ſet in their places.

Q. Can

Q. Can a king have a more faithful council than a houſe of commons, which ſpeaketh the ſenſe of the people?

A. None; for they will not only give him impartial council, but will powerfully and chearfully aſſiſt him to execute what they adviſe.

Q. Who is moſt likely to accept of a bribe?

A. He who offers one.

Q. Who is likely to be frugal of the people's money?

A. He who puts none of it in his own pocket.

Q. Who are thoſe who are careful of the trade of the nation?

A. Such as are willing to keep it from all vexatious interruptions by inſpections, entering into houſes, ſeizures, ſuits, and the oppreſſion of tax gatherers, as much as poſſible; ſuch as are willing to take off the burthenſome duties which encreaſe the expence of the workman, and conſequently the price of the manufacture.

Q. But as you have a freehold, would you not be willing to be excuſed from paying the land-tax, by laying exciſes upon other parts of our conſumption?

A. No doubt;—every landed man would be glad to be free from paying it; but it is utterly impoſſible to raiſe by exciſe what ſhall be equivalent to land tax, without the ruin of trade; for the exciſes which are ſettled already, generally ſpeaking, raiſe double the duty upon the people, of what they bring in to the government.

THE END.

An ADDRESS from the AUTHORS to the PUBLIC.

WE have carried on the CRISIS near Two Years from the moſt diſintereſted principles for the HONOUR and INTEREST of our Country, with a View to expoſe the horrid Deformity of Tyranny, Rapine, and lawleſs Power, and to ſhew the Bleſſings and Advantages of LIBERTY. We have braved every Danger with a Spirit and Reſolution which, we flatter ourſelves, few Men would have done:——We have attacked Vice, Corruption and Folly in whomſoever they were found. We now lay down this PAPER, with grateful Thanks to the Public, and as LIBERTY and VIRTUE have taken their Flight to AMERICA, the only Aſylum for Freemen, we are determined to follow, and not longer ſtruggle in vain to animate our daſtardly, degenerate Countrymen with the noble Spirit of their Forefathers, againſt the Ingratitude of a Tyrant, whoſe bare-faced Syſtem of Deſpotism and Blood, muſt ſoon end in the Ruin of England, and the Slavery of the preſent BASTARD Race of Engliſhmen.

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